

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.*

*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.*

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## ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(Continued from page 157.)

**OBJECTION:** "Let us now test their gifts. They tell us what signs follow the giving of the Holy Ghost to the baptised, by the laying on of the hands: they heal the sick, anointing them with oil in the name of the Lord; they work miracles, speak with tongues, take poison without being destroyed, and tread on venomous reptiles without being hurt! If they can do so, then are their claims established, and they are justly entitled to the honourable name of Latter-day Saints; but if they fail, then is their book a vile production, and they are impostors. Proofs, however, must be given, and without which we cannot, we will not, we ought not to be satisfied." . . . "The fact is, they claim to possess that which they have not to give; and, weighed in the balances, they are found wanting." . . . "Can they who say that the church has been restored, and that they possess the power of healing, name an individual who was sick that has, by their power, been restored to health? If they do not, we deny their mission, reject their message, and treat them as vain pretenders." . . . "Their system is an awful delusion, and it is difficult to conceive that the leading men can be ignorant that they do not

possess the signs following the gift of the Holy Ghost, by the laying-on of hands. If they are not deceivers, they are deceived."

"They claim to be the only true church on earth, and that they alone preach the everlasting Gospel; but they corrupt the word of God by their additions, and claim to possess those gifts which are not possessed by any in the present day."—"Mormonism Weighed," &c. by S. Haining.

**ANSWER:** Our opponent demands "proofs" of the miraculous features of "Mormonism," at the same time evincing unwillingness to admit them when offered, and declaring in positive terms, that miraculous "gifts" are "not possessed by any in the present day. There is a self-evident air of defiance about the challenge—a sort of a come-and-I'll-knock-you-down attitude—that foretokens the uselessness of our attempting to "satisfy" the demand. However, to those who candidly and honestly seek for evidence of this nature, we may say there is abundance to be found within their reach. Some of the publications of the Church abound with testimonies of various kinds. We may instance one little work, entitled "The Book of Mormon Confirmed by

Miracles," in which many cases are adduced of the miraculous manifestations of the power of God, through the ministrations of His servants, in the present day. Let the unprejudiced reader of that tract "weigh" well the "proofs" there given in the "balances of the sanctuary," and they will not be "found wanting." In other publications of the Church there are also to be found recorded numerous instances, of a most remarkable character, of the dealings of God with His people in these last days. Our objector seems to entertain the idea that the Elders of this Church arrogate to themselves power to work miracles, &c. But this is in reality a mere assumption of his own. They would not pretend, for a moment, to "name an individual, who was sick, that has by their power been restored to health." They assume no such power. They are not such "vain pretenders" as our opponent would make them appear. They know well, and they rejoice in the knowledge, that "All power belongeth unto God," as says the Psalmist. To Him, therefore, and to Him alone, all the honour, praise, and glory are justly due, and ever must be given. The case, in reality, stands thus: God has, in His wisdom and goodness, bestowed upon His true Church certain blessings, one of which is the healing of the sick. He possesses infinite power, and when His people exercise implicit confidence in His power and promises, and attend faithfully and humbly to the ordinances of His Church, as the authorized medium through which He dispenses His blessings, lo! the promised and looked-for blessing comes. For example, a believer in Christ is afflicted with some grievous malady that, perhaps, baffles the skill of the most noted physicians: but he, believing in the efficacy of the Gospel ordinances, sends for the "Elders of the Church," who "anoint" him with holy "oil" in the "name of the Lord," and, laying their "hands" upon his head, offer up the "prayer of faith" for his recovery. And what is the result? The Lord sees that His law is honoured, His ordinance obeyed, His power acknowledged, and His promised blessing desired and sought in His appointed way; and the result is that the man is restored to his wonted health and strength. Cases of this, and various other kinds, have occurred in this Church time after time. Numerous well-authenticated facts are

recorded in the different publications of the Church; and unpublished instances of equally as remarkable a character, are considerably more numerous still. Thousands upon thousands of Latter-day Saints can and do testify to the fact, from their own personal experience. Yet our enemies are everlastingly crying out for "miracles" and "signs" as a ground for belief. The sceptical Jews did the same, in the time of Christ and His Apostles, and yet, with the amazing "proofs" before their eyes, and palpable to all their senses, they did not believe, but rejected every evidence with disdain and derision. The very same spirit reigns predominant in the minds of anti-Christians now. "Give us a sign," say they, "and we will believe!"—"Work us a miracle, and we will believe!" But the truth is, however strange it may seem to them, the "signs" of the Gospel are not for the purpose of making people believe; but for strengthening the faith of those who do believe. They are not intended to precede belief, but to "follow them that believe;"—observe, "them that believe," not those that disbelieve. Can the sectarian churches of the present day testify to having their sick healed by the power of God through the ordinance of laying-on of hands? No, they cannot—they dare not. But, on the contrary, they might with safety testify to having myriads of their sick poisoned with physic, and sent to the grave by physic dealers. Can they testify to having beheld the lame walk, the blind see, the dumb speak, the deaf hear, the sick restored, and the diseased made whole, without a single pill, potion, or doctor's fee? Verily, no. The real fact is, such believers have far greater faith in pill-boxes, physic bottles, and medical diplomas, than they have in the God they profess to worship. The Scripture says, "If any be sick among you, let him call for the elders of the Church," &c. (James v. 14.) And again, "They shall lay hands on the sick, and they shall recover." (Mark xvi. 18.) But, if a member of any of the modern churches be sick, the cry is, "Send for a doctor!" And when that functionary arrives, what does he do? He orders "bleeding," or so many "pills" to be "taken night and morning," or so many "spoonfuls" of some nauseous "mixture" to be "taken every hour" or "two hours," until a "change" takes place; and when, alas, a "change"

does indeed take place, by *death*, the sooner the doctor's heavy "bill" is paid, of course, the better (for him); and thus ends the scene. But why is all this? Why this departure from the original order of the Church? Because professing Christians, like the Jews of old, have made void the laws of God by their own traditions—they have forsaken the old paths, and struck out new ones for themselves, vainly imagining that they will lead to the same goal. Their priesthood is without power—without authority from heaven, and the ministerial office is undertaken, generally speaking, either as a trade or a hobby. The charge is indeed a grave one, but is too true to be disputed. Again we would ask, can the sectarian churches of the day, with their self-constituted authorities, testify to having amongst them *any* of the various gifts of the Spirit, spoken of in the Scriptures as the accompaniments of true faith? The answer must be in the negative. They know nothing of the gifts of inspiration, prophecy, tongues, discernment of spirits, &c. Christians of old enjoyed these gifts, but modern professors know nothing of them: they view them merely as things of the past—as childish toys, given only for the temporary purpose of "establishing" Christianity when in its babyhood!—as baubles once tolerated, but "no longer needed" now the church has become "perfect" and of full "stature,"—as helps, once useful, but entirely unnecessary now that Christians, of all "denominations," enjoy the full blaze of college wisdom and human learning, and "brethren" of every creed "dwell together in unity" of faith, or in other words, "agree to differ!" Can the professors of modern Christianity testify to being blessed with heavenly visions, with angelic ministrations, and open communications with the spirit-world? No, they cannot. If the Saints of God tell them that they have seen and conversed with angels, who have brought messages of intelligence from the courts of heaven, and have filled their hearts with unspeakable joy and delight, they stand aghast and horrified at the idea of such a thing. In their eyes it is impiety, if not madness, for any one to talk of seeing an angel, or of holding communion with a messenger from heaven. Yet they read of such occurrences often enough in the Scriptures. We learn thence that angels are

"ministering spirits, sent forth to minister to them who shall be heirs of salvation." Now, where there are no "heirs of salvation" to be found, we cannot expect to hear of such angelic ministry. It is not very likely that "ministering spirits" will very often trouble those who disbelieve in, or care nothing about, their mission. "Angels' visits," among such a people, are likely to be, as the poet expresses it, "few, and far between." All the signs of the Gospel are promised to true believers; but it is not to be expected that they will be imparted to those who do not seek for them, and have no faith in them. If miraculous signs followed the ministrations of the Gospel in former days, we would ask what solid reason can be urged against their recurrence now? With God, "the Father of lights," like the sun of heaven, there "is no variableness, neither shadow of turning." He is, in his nature, unchangeable. The Gospel is the same now as ever. Christ is "the same yesterday, to-day, and for ever." His power is illimitable, his word is unfailing, and his promises are sure. If, then, he declared that these signs *shall* follow them that believe, who dares to say they shall not? Why should they not follow believers now, as in former times? To say that such blessings were intended *merely* for the establishing of Christianity is a bare assertion, destitute of reason, entirely groundless in itself, and unsubstantiated by Scripture. Christians have not come to "the unity of the faith;" the "Saints" have not yet arrived at "perfection;" the Church has not yet attained to "the measure of the stature of the fullness of Christ." But "when that which is perfect is come," *then*, but not till then, we may reasonably expect these things to "cease" and be "done away," because no longer needed. Such, however, is not the case. Surely the professing Christian world, with its multitudinous sects and adverse creeds, cannot be regarded as being "perfect," and as having arrived at a state of "unity," either in "faith" or anything else! Apostles, and Prophets, and other inspired teachers would certainly have remained in the church, and the miraculous gifts of the Spirit would have continued to the present hour, if the people had continued faithful and obedient to the revelations of God as given from time to time to those Apostles and Prophets. But when the people began to neglect their



privileges and duties—when they began to “heap up to themselves teachers, having itching ears,” and thus set at naught the counsels of those whom God had set over them, then the blessings, and powers, and gifts of the Spirit were withdrawn from them, and the inspirations of heaven ceased. The hiring priesthood set up by men, having no legal authority to act in the name of the Lord, did so on their own responsibility, and self-constituted authority, and hence a cloud of darkness, and doubt, and ignorance soon gathered around the church: and even to the present day, notwithstanding the boasted light of the 19th century, that same dark cloud, like a thick, impenetrable pall, overhangs all Christendom, and veils the bright glories of the sun of heaven—the revelations of the Most High—from lighting up the benighted world: No wonder, then, that the privileges and blessings of primitive ages are unknown in the present day. The sectarians of modern times act towards the Latter-day Saints somewhat after the spirit of the dog in the manger—they will neither have the gifts of God themselves, nor let us enjoy them, but keep perpetually snapping and snarling, and bark—bark—barking at us! With such professors of Christianity, the privileges and blessings of inspiration, prophecy, unknown tongues, discernment of spirits, heavenly visions, angelic ministrations, casting out devils, healing the sick, and other spiritual powers and mira-

culous manifestations, are all matters of mere history—things only of the past. With them, such things as the dumb speaking, the deaf hearing, the lame walking, the blind seeing, and the sick and diseased recovering, solely by the operation of the power of God, through the instrumentality of His servants, are altogether blessings of bygone times, confined to far-distant lands. But with the Latter-day Saints the case is otherwise—these are present-day privileges. Believe it, ye gentiles, or believe it not,—the gifts of the Spirit of God, the blessings of the everlasting Gospel, are abundantly poured out upon this Church and kingdom. Thousands upon thousands of Latter-day Saints can testify, from their own personal experience, to the truth of this. God has oftentimes blessed this people with the outpourings of His Spirit, and the special manifestations of His power. The Saints, as a people, enjoy such privileges as no other people in Christendom enjoy, having divine revelations from the Lord as their guide; inspired Apostles and Prophets for their instructors; the gifts and powers of the Gospel for their encouragement, and the unfailing witness of the Spirit for their support and testimony. The God of Israel still lives, and is continually acknowledging and blessing the administrations of His faithful servants, His Spirit “working with them, and confirming the word with signs following.”

(To be continued.)

## HISTORY OF JOSEPH SMITH.

(Continued from page 159.)

[March, 1842.]

### THE BOOK OF ABRAHAM.

14. And the Lord appeared unto me in answer to my prayers, and said unto me, unto thy seed will I give this land. And I, Abraham, arose from the place of the altar which I had built unto the Lord, and removed from thence unto a mountain on the east of Bethel, and pitched my tent there: Bethel on the west, and Hai on the east; and there I built another altar unto the Lord, and called again upon the name of the Lord.

15. And I, Abraham, journeyed, going on still towards the south: and there was a continuation of a famine in the land, and I, Abraham, concluded to go down into Egypt, to sojourn there, for the famine became very grievous. And it came to pass when I was come near to enter into Egypt, the Lord said unto me, behold, Sarai, thy wife, is a very fair woman to look upon, therefore it shall come to pass when the Egyptians shall see her, they will say, she is his wife; and they will kill you but they will save her alive; therefore, see that ye do on this wise, let her say unto the Egyptians, she is thy sister, and



thy soul shall live. And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me; therefore say unto them, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee.

16. And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees; and I saw the stars also that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it; and the Lord said unto me, these are the governing ones; and the name of the great one is Kolob, because it is near unto me; for I am the Lord thy God. I have set this one to govern all those which belong to the same order of that upon which thou standest. And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof, that one revolution was a day unto the Lord, after His manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest; this is the reckoning of the Lord's time, according to the reckoning of Kolob.

17. And the Lord said unto me, the planet which is the lesser light, lesser than that which is to rule the day, even the night, is above, or greater than that upon which thou standest, in point of reckoning, for it moveth in order more slow: this is in order, because it standeth above the earth upon which thou standest, therefore, the reckoning of its time is not so many as to its number of days, and of months, and of years. And the Lord said unto me, now Abraham, these two facts exist, behold thine eyes seeth it; it is given unto thee to know the times of reckoning, and the set times, yea, the set time of the earth upon which thou standest, and the set time of the greater light, which is set to rule the day, and the set time of the lesser light, which is set to rule the night.

18. Now the set time of the lesser light, is a longer time as to its reckoning, than the reckoning of the time of the earth upon which thou standest; and where these two facts exist, there shall be another fact above them, that is, there shall be another planet whose reckoning of time shall be longer still; and thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob is after the reckoning of the Lord's time; which Kolob, is set nigh unto the throne of God, to govern all those planets which belong to the same order of that upon which thou standest. And it is given unto thee, to know the set time of all the stars, that

are set to give light, until thou come near unto the throne of God.

19. Thus I, Abraham, talked with the Lord face to face, as one man talketh with another; and He told me of the works which His hands had made: and He said unto me, my son, my son, and His hand was stretched out, behold I will shew you all these. And He put His hand upon mine eyes, and I saw those things which His hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof: and He said unto me this is Shinhah (which is the sun). And He said unto me, Kokob, which is star. And He said unto me, Olen, which is the moon. And He said unto me, Kokaubeam, which signifies stars, or all the great lights, which were in the firmament of heaven. (And it was in the night time when the Lord spake these words unto me.) I will multiply thee and thy seed after thee, like unto these; and if thou canst count the number of sands so shall be the number of thy seeds.

20. And the Lord said unto me, Abraham, I shew these things unto thee, before ye go into Egypt, that ye may declare all these words. If two things exist, and there be one above the other, there shall be greater things above them; therefore, Kolob is the greatest of all the Kokaubeam that thou hast seen, because it is nearest unto me: now if there be two things, one above the other, and the moon be above the earth, then it may be that a planet, or a star may exist above it, and there is nothing that the Lord thy God shall take in His heart to do, but what He will do it: howbeit that He made the greater star, as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, yet they have no beginning, they existed before; they shall have no end, they shall exist after, for they are Gnoiaum or eternal.

21. And the Lord said unto me, these two facts do exist, that there are two spirits, one being more intelligent than the other, there shall be another more intelligent than they: I am the Lord thy God. I am more intelligent than they all. The Lord thy God sent His angel to deliver thee from the hands of the Priest of Eikenah. I dwell in the midst of them all; I, now, therefore, have come down unto thee, to deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.

22. Now the Lord had shown unto me,

Abraham, the intelligences that were organized before this world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good; and He stood in the midst of them; and He said, these I will make my spirits; for He stood among those that were spirits; and He saw that they were good; and He said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him, we will go down, for there is space there; and we will take of these materials; and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they, who keep their first estate, shall be added upon; and they, who keep not their first estate, shall not have glory in the same kingdom with those who kept their first estate; and they who keep their second estate, shall have glory added upon their heads for ever and ever.

23. And the Lord said, who shall I send? And one answered like unto the Son of Man, here am I, send me. And another answered and said, here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate, and at that day many followed after him. And then the Lord said, let us go down; and they went down at the beginning, and they organized and formed (that is, the Gods), the heavens and the earth. And the earth, after it was formed, was empty and desolate; because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the faces of the water.

24. And they said (the Gods), let there be light, and there was light. And they, the Gods, comprehended the light for it was bright; and they divided the light, or caused it to be divided from the darkness, and the Gods called the light day, and the darkness they called night. And it came to pass that from the evening until morning they called night; and from the morning until the evening they called day; and this was the first, or the beginning, of that which they called day and night.

25. And the Gods also said let there be an expanse in the midst of the waters, and it shall divide the waters from the waters. And the Gods ordered the expanse, so that it divided the waters which were under the expanse, from the waters which were above the expanse, and it was so; even as they ordered. And the Gods called the expanse heaven. And it came to pass that it was from evening until morning that they called

night; and it came to pass that it was from morning until evening that they called day; and this was the second time that they called night and day.

26. And the Gods ordered, saying, let the waters under the heaven be gathered together unto one place, and let the earth come up dry, and it was so, as they ordered; and the Gods pronounced the earth dry, and the gathering together of the waters, pronounced they great waters; and the Gods saw that they were obeyed. And the Gods said, let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so even as they ordered. And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind, and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same, in itself after his kind; and the Gods saw that they were obeyed. And it came to pass that they numbered the days; from the evening until the morning they called night. And it came to pass from the morning until the evening they called day; and it was the third time.

27. And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs, and for seasons, and for days, and for years; and organized them to be for lights in the expanse of the heaven, to give light upon the earth; and it was so. And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night, with the lesser light He set the stars, also; and the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness. And the Gods watched those things which they had ordered, until they obeyed. And it came to pass, that it was from evening until morning that it was night; and it came to pass that it was from morning until evening that it was day; and it was the fourth time.

28. And the Gods said let us prepare the waters to bring forth abundantly the moving creatures that hath life; and the fowl that they may fly above the earth, in the open expanse of heaven. And the Gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind; and the Gods saw that they would be obeyed, and that their plan was good. And the

Gods said we will bless them and cause them to be fruitful and multiply, and fill the waters in the seas, or great waters; and cause the fowl to multiply in the earth. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and it was the fifth time.

29. And the Gods prepared the earth to bring forth the living creature after his kind, cattle, and creeping things, and beast of the earth after their kind; and it was so as they had said. And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and everything that creepeth upon the earth after their kind; and the Gods saw they would obey. And the Gods took counsel among themselves, and said, let us go down, and form man in our image, after our likeness; and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing, that creepeth upon the earth. So the Gods went down to organize man in their own image, in the image of the Gods, to form them male and female, to form them; and the Gods said we will bless them. And the Gods said we will cause them to be fruitful, and multiply and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And the Gods said, behold, we will give them every herb bearing seed, that shall come upon the face of all the earth, and every tree which shall have fruit upon it, yea the fruit of the tree, yielding seed to them, we will give it; it shall be for their meat; and to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, behold we will give them life; and also we will give to them every green herb for meat; and all these things shall be thus organized. And the Gods said we will do everything that we have said, and organize them; and behold, they shall be very obedient. And it came to pass that it was from evening until morning they called night; and it came to pass that it was from morning until evening they called day; and they numbered the third time.

30. And thus we will finish the heavens and the earth, and all the hosts of them. And the Gods said among themselves, on the seventh time, we will and shall work, which we have counselled; and we will rest on the seventh time from all our work which we have counselled. And the Gods concluded upon the seventh time, because that on the seventh time they would rest from

all their works, which they, the Gods, counselled among themselves to form, and created it. And thus we created the world, in the time that they counselled among themselves to form the heavens and the earth. And the Gods came down and formed these, the generations, of the heavens, and of the earth, when they were formed, in the day that the Gods formed the earth and the heavens, according to all that which they had said, concerning every plant of the field, before it was in the earth, and every herb of the field, before it grew; for the Gods had not caused it to rain upon the earth, when they counselled to do them; and had not formed a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground. And the Gods formed man from the dust of the ground, and took his spirit, that is the man's spirit, and put it into him, and breathed into his nostrils the breath of life, and man became a living soul.

31. And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body, which they had formed. And out of the ground made the Gods to grow every tree that is pleasant to the sight, and good for food; the tree of life also, in the midst of the garden, and the tree of knowledge of good and evil. There was a river running out of Eden, to water the garden, and from thence it was parted, and became into four heads. And the Gods took the man and put him in the garden of Eden, to dress it and to keep it; and the Gods commanded the man, saying, of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning.

32. And the Gods said, let us make a helpmeet for the man, for it is not good that the man should be alone, therefore we will form a helpmeet for him. And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof, and the rib which the Gods had taken from man, formed them a woman, and brought her unto the man. And Adam said this was bone of my bones, and flesh of my flesh, now she shall be called woman, because she was taken out of man; therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed. And out of the ground the Gods formed every



beast of the field, and every fowl of the air, and brought unto Adam to see what he would call them; and whatsoever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, to the fowl of the air, to every beast of the field; and for Adam there was found an helpmeet for him.

(To be continued.)

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 14, 1867.

**THE ADMISSION OF UTAH INTO THE UNION.**—We learn from the tone of the American press that the question—"Shall Utah be admitted into the Union with her domestic institution (Polygamy) or not," is one that greatly puzzles the people.

For our part we cannot see why this matter should be looked upon as a puzzle. The difficulty certainly exists in their own prejudices, and is not the offspring of the letter or spirit of the Constitution. It does not proceed from any incompetency or ambiguity of that liberal and comprehensive document. The Constitution is definite enough upon the matter; precedents of the admission of states with their peculiar institutions are numerous; the whole difficulty lies in Statesmen meddling with that which does not concern them.

The Constitution of the United States guarantees to each State or Territory the right to regulate its own domestic affairs and to all American citizens the right of worshipping God according to the dictates of their own consciences.

The General Government has no right to say to any State or Territory that it shall or shall not admit of slavery within its limits. Neither has it the right to dictate to the people whether they shall be Catholics, Protestants or Latter-day Saints, nor whether they shall be religious at all. It is so in relation to the domestic institution of marriage. If the people of any State or Territory consider that there is necessity for the introduction of Polygamy, that the evils of fornication, adultery, and female celibacy might be done away, and all have a legal opportunity of performing the duties for which they were created; the Constitution guarantees unto them this right.

It is a subject over which the General Government has no control whatever, even if Polygamy be considered in a political point of view only. How much less right have they when the citizens of any State adopt it as an article of their religious creed, and openly avow that they practise it by commandment from God, which commandment they cannot violate nor treat lightly, without doing violence to their consciences, and coming under His condemnation. The world do not believe that Joseph Smith was a Prophet of God, and that by Divine authority he brought forth and instituted a law, requiring the Latter-day Saints to practise polygamy as did ancient Israel. Since they do not, it would be wrong for *them* to practise it; but their not believing in the Divinity of his mission does not relieve us from our obligations, produced by the conviction that he was authorized of God to bring forth that law.

The beclouded condition of the religious world is such, that they cannot or do not see, understand, and interpret the word of God alike. Some believe it right to baptize penitent believers for the remission of sins, while others believe remission of sins should precede baptism. Some believe in the ancient order of the laying on of hands for the gift of the Holy Ghost, while others consider it presumption in any one to pretend to have authority to do so, and that the Holy Ghost should be received by the penitent believer as a necessary qualification to make him a fit subject for bap-

tism. The consciences of the Catholic Priests and Shakers, bind them to remain unmarried. This is regarded by the great mass of religionists as being gross superstition. When the Catholics witnessed the marriage of Luther, a Priest, their piety was not less shocked, than is that of the great mass of those who claim to be Christians, at the supposed impiety of the Latter-day Saints in believing it right to practice the Abrahamic institution of Polygamy. How unjust would the Catholics consider it, were the Protestants to force their Priests to marry against their convictions, and equally oppressive would the Protestants consider it were their ministers forced by the Catholics to live a life of celibacy. We admit the force of tradition and education, and allow that they are all sincere, and conscientious in the defence of their various articles of faith. So with the Latter-day Saints. They are as conscientious in the practice of Polygamy, as a religious duty, as any other religious body now upon the earth are in the practice of their peculiar religious tenets. What shall we then do? Shall we, like demons, make war upon and destroy each other? No, that would be contrary to the very spirit of the New Testament, and to the nature of God's dealings with man since He placed him upon the earth. How many nations are there now that do not receive Christianity as from God, but are in the constant worship of idols: He, who possesses all power, permits it, how wicked and presumptuous, then, must He consider the man or nation that attempts to force others to adopt his or its religious belief and practices.

The Latter-day Saints as a people thank God for the Constitution of the United States, and for the wisdom and liberal views, with which He inspired the framers of that glorious document. It untrammels the consciences of men, leaves them free to search His word, to seek unto Him for further revelations, and to put the same into practice when obtained. Polygamy is not a political institution of Utah. The Latter-day Saints regard Marriage as an ordinance of the Gospel, as necessary to be attended to, in order that they may attain to eternal life, become kings and priests unto God, and reign with Christ on the earth, as it is for them to believe, repent, and be baptized. They have suffered enough! Let Utah be admitted into the union and try her hand with her sister states. So say justice and equal rights.

**NEWS FROM UTAH.**—Through the latest intelligence received from Utah, contained in a letter written, December 7, by President B. Young to the Editor of the *Western Standard*, we are happy to learn that the last of the hand-cart companies had arrived in Great Salt Lake City. They had suffered considerably, but there had been less mortality among them than often attends well regulated ox trains. Two independent ox train companies were still behind, but were expected to arrive in a few days. In our next *Star* we will publish President Young's letter.

**MUSIC.**—We feel to give our hearty approbation to the labours of brother Tullidge. We hope the brethren will be warmly disposed to co-operate with him in his efforts to extend a knowledge of Music in the Church. David speaks of it in connexion with Zion of the last days and says, "The Lord will count when he writeth up the people, that this man was born there, (in Zion.) As well the singers as the players on instruments shall be there."

**ARRIVAL.**—Elder Bernard Snow, Missionary from G. S. L. City, arrived in Liverpool on the 25th instant, per Ship *Mary E. Balch* from Boston.

**APPOINTMENT.**—Elder Bernard Snow is appointed to labour in the London Pastorate, under the direction of Pastor J. D. Ross.

Liverpool, February 24, 1857.

President O. Pratt,

Dear and esteemed brother—I have been now labouring in my vocation as a teacher of singing amongst the Saints in Liverpool for a period of about eight months, and I trust I have done so with an energetic desire to benefit the Church.

From the commencement I have found it difficult to keep anything like a class together that would render me a subsistence in return for my labour. I am not like other members of our community, for, being a professor of music, I am most peculiarly situated; and the very fact of my connexion with the Church, cuts off all possibility of my labouring elsewhere. Since my residence at Liverpool, situations have been advertised, which doubtless, had I applied with the testimonials I have on hand, could have been obtained without any difficulty; but I cannot make up my mind to attempt to serve both God and Mammon. No man can possibly serve two masters with pleasure to himself, or justice to them.

I have a thorough conviction that my call is one of music, and I am moreover convinced that my being sent to this world, was for that especial purpose. At the age of between three and four, I sang in a choir as one of the leading *sopranos*, and at five, I could play an instrument. Musical creations in the form of classical compositions, with full orchestral arrangements, would frequently appear before my mind in extreme youth, at the same time I had never heard the two masses, or in other words, voices and instruments combined; but still I could not at that early age understand the form of composition, its harmonies, or rhythm; it was then the mere hearing of mind. I have now a strong conviction that I must have heard them before, and my fancied hearing, was only a return of memory. My compositions at the present time, such as are derived from inspiration, and not developed by science, I believe are of the same species as the various harmonies and form stand before me with all clearness, and with far more elaborate developments than I could render them by any scientific process; and I can sing

them much better at the time of creation, than at any other period.

In reviewing my history, I am struck with the dispensations of Providence, which mark the different epochs of my life. It has led me on in a circuitous path, but like the needle which points unerringly to the pole, so has its finger directed to my mission. My native place, Weymouth, was not one of musical renown, and it was scarcely possible that nature's talents could be cultivated to any degree of excellence, by the training of its resident professors. I left, and found my way to the great Metropolis, and there I studied counterpoint and composition, under the tuition of Mr. Hamilton, that eminent author of many works on composition, and the translator of *Cherubini*, and other great masters of the Italian and German schools on the above subject. (I must here observe that musical study was not my motive for leaving Weymouth.) Some two years subsequent I removed to the city of York, and there I had an opportunity (by being elected one of the members of the Philharmonic Society) of putting my previous acquirements to a practical purpose, by bringing out many of my own compositions with full orchestral accompaniments, and was shortly appointed one of the principal vocal *Tenors*. Besides this, my twelve years' experience as a musical conductor in many Catholic choirs in various parts of Great Britain, has also extended my practice, and my salary, placing me in a measure independent of professional teaching. I was enabled to direct my study to a particular branch of musical education, which at the commencement was exceedingly unpopular with the profession, namely, the teaching of large bodies of children. From my long experience as a class teacher, I have been prompted by the imperfection of other systems to compile one of my own, which by proof I know to be capable of reaching the capacities of every individual. With my system, I have in an incredible short time brought my pupils before the public in the performance of venturies of the great masters. To prove this assertion to be non-fabulous, I will quote a few lines from one of my testimonials; but as I find



some difficulty in selecting from so many, I should feel great pleasure, dear sir, in handing them to you for your perusal. In a critique on a concert given by my pupils the "Newport Choral Society," South Wales, founded and conducted by myself, the editor of the *Monmouth Mercury* has the following:—"To Mr. T— all praise is due, who, notwithstanding that he has to live by his profession, has at the sacrifice of every selfish consideration, devoted his time and talents to the training of the society. Such an exhibition as the late Oratorio was not dreamt of twelve months ago, or if dreamt of, regarded as one of the impossible things conceived by the brain in sleep. Once only before has an Oratorio been given: then singers from the extremities of the county, and professional vocalists were engaged; and a gentleman was brought down from Monmouth to conduct the entire affair. But on this occasion an association, formed entirely of Newport people, without any foreign aid, (with a slight exception in the instrumental department) gave a brilliant concert; equal, perhaps, to anything which native talent can supply out of London.

"Rumour states that Mr. T— is about to leave, but if so, we hope that before he departs, the society will give another concert for his benefit that our townsmen may have an opportunity of testifying their respect for him and esteem for his talents."

Many like quotations I would insert did the limited space of letter writing allow. However, as I am about publishing a L. D. S. Psalmody, perhaps a quotation from a critique on my compositions, inserted in the *Southern Times and Weymouth Journal* may not be out of place. "The programme, it will be seen contained a choice selection from the works of Foreign and English composers, the latter being predominant; the great feature was the appearance in it of three solos from the pen of Mr. Tallidge, teacher of singing, and a fellow townsman."

After *Non Nobis*, Mr. T— sang his cantata the 'Storm Sprite.' It opens with a wild *Allegro* in G Minor, followed by a sprightly melody in the relative Major. The third movement commences in D Minor. And here we cannot fail to observe the scientific mode in which the composer has treated his subject—the descent of the afflicted

crew is apparent. Following this we have a sweet *Andante* in B flat, in which Mr. T— has succeeded in leading to the words a gem of melody; then comes a recitative accompanied descriptive of the impending fate of the doomed vessel painfully, because faithfully portrayed.

Nothing can exceed the truthfulness with which the wild laughter of the Sprites is interpreted, and the sublimity of the passage to the words 'are chanting a requiem over the slain.' The reception which this beautiful composition received was not a little enhanced by the pure and expressive style of its rendering by the composer. The two other compositions, 'The King of the Air' and 'Geld,' sufficiently prove to us that Mr. T—'s talents are as varied as they are great."

Throughout my life I have trampled down all difficulty and opposition, that stood in my way to retard my progress in every kind of musical knowledge pertaining to my profession, so that I might be fully armed for my mission; and though for nearly a quarter of a century I have ardently and affectionately sought the embodiment of this ideal, until the present time I could not find it. The object of my probationary training stands now before me in all clearness, and the providential finger, which has hitherto guided me on, is evidently pointing to the reforming, and establishing of vocal music in the great Latter-day Church. Here I will observe, that the only exertion I wish the Saints to make in order to excel any choral body in the United Kingdom, is a punctual attendance, and strict attention to my lessons once a week. I do not ask for laborious study in private; it is attention that I require to enable my pupils to remember the few principal rules I shall lay down for their guidance. As this may appear fabulous to some minds, I will endeavour by the way of illustration, to explain my meaning. Persons may be taught to read fluently by remembering a few simple rules, and still not be able to write a single sentence grammatically. This is practical. To understand the construction of a language, much study is required. This is theoretical. The art of singing at sight is more of practice than theory. Practice may be taught with many capacities combined; theoretical acquirements must be obtained by private tuition only. The keeping of time, and the taking of inter-

vals correctly is the great secret of sight-reading, and many professors regard this, as a point of great study, as I will show by a quotation from a letter I received from Sir George Smart, Professor of Singing at the Royal Academy of Music, and conductor and composer to the Chapel Royal, St. James's, London. In asking the opinion of Sir George on the capabilities of a young lady (a pupil of his) for the profession, he observes, "Miss — has natural capabilities for music, but she is sadly deficient in the first principles of singing, such as taking the intervals, and keeping time properly. Unless she is made perfect in these most important matters, you are aware (however good her voice may be) that she cannot take any desirable rank in the profession.

If she will but study with patience and perseverance, she will certainly get over the difficulties I have mentioned. . . . How soon this will be accomplished must in a great measure depend on herself, for as you know, we can only *teach*, we cannot *study* for our scholars."

As regards professional training, Sir George is quite correct in his idea. It has been my great aim, however, to study as much as possible for my pupils. This I have done by constructing diagrams for sight-reading, and this renders it to practice, and not to theory, and by making my system one of life rather than a dead letter to the pupil—by teaching from the inspiration of the moment, and by employing exercises composed by myself for every class, keeping always in mind the capacities to be dealt with. Thus I have been many times enabled with comparative ease to take pupils, who previously knew nothing of the science of music, through a system of training to give an Oratorio in the short space of one year.

I have not given this brief review of

my history as anything meritorious to myself, but merely to show the direction of providence in the matter. I will in conclusion quote a passage from a letter I received from our late President, brother F. D. Richards, on the subject of music. He observes, "Although an incompetent critic myself, I entertain a very great pleasure in the performance of good music. It is an embellishment of education which helps to subdue and chasten the soul as well as purify its delights, and I esteem it a most valuable *auxiliary* in the work of reformation, in which your son Edward is engaged with me, and all other Latter-day Saints. I do not wonder at his impetuosity in urging the employment of his father's talents in a higher and holier *sphere*, before the sear and yellow leaf of life shall have reduced his energies, and bereft him of the high and holy satisfaction of having employed his talents in the *best possible sphere* on earth."

I am desirous, dear sir, to devote my whole time, study, and energies to this great work. I trust I may be the instrument in making music the great auxiliary to the work of reformation, and I do not hesitate in saying that it will bring thousands, yea, tens of thousands within the Gospel trumpet's sound. Music has a three fold mission, first, it will attract the Gentile world to come and hear the Gospel; second, it will mollify the prejudicial mind, and make them listen with attention; and lastly, but principally, it will enable the Saints to praise God, "with the heart, and with the understanding also."

Trusting my intrusion will not be offensive, I beg to subscribe myself, dear and esteemed brother, yours in the Gospel,

JOHN TULLIDGE.

## FOREIGN CORRESPONDENCE.

### CAPE OF GOOD HOPE MISSION.

Port Elizabeth, October 30, 1856.

To the Presidency of the Church of Jesus Christ of Latter-day Saints in the British Isles.

Beloved Brethren—Inclosed are the

Minutes of our little Conference meeting, and an account of brother Kershaw's Mission to Mauritius, quite an unsuccessful one, excepting the work on board the *Unity*. He succeeded in bringing into the Church the remainder of her crew, except the mate, who has since left, and

a Latter-day Saint has taken his place, so that all the crew are now Saints. Brother Kershaw has good abilities, and well understands the doctrines of the Church.

There are many who are somewhat astonished at the stand we have made here, yet they cannot make up their minds to receive the truth. We have lately baptized thirteen. Two of our young brethren are leaving for Salt Lake, via England, by the *Unity*. Both are faithful Latter-day Saints.

Brother Wesley has baptized several in the Cat River district; most of them are bound Zionward when an opportunity offers.

We have just started brother Priestley on a mission to Graaf Reynet, Somerset, and Cradock: our little Church has liberally supported these Missions.

We shall hold a general Conference on or before new year's day, when we will be able to give you more particulars of the work in this part of the world. We can do nothing with the Dutch as yet. It will require one of their own countrymen to preach to them, and he must be from the fountain head, they are so wrapt up in their reformed Church.

I am, yours in the new and everlasting covenant,

EDWARD SLAUGHTER.

Port Elizabeth, Algoa Bay,  
South Africa, September 29, 1856.

To the Presidency of the Church of Jesus Christ of Latter-day Saints in the British Isles.

Beloved Brethren—Knowing your desire for all the information you can obtain, respecting the work of the Lord in every part of the earth, I take my pen to give you the details of a short mission to the Island of Mauritius.

Through the kindness of Elder Stock, who at his own charge gave me a free passage, I sailed on board the brig *Unity*, on June 22nd, and arrived at Port Louis July 8. The inhabitants of the Island are French, Creoles, a few English, and a large mixture of Chinamen, Batavians, Bengalese, Indians from other parts, Arabs, Africans, and Madagascars. I must say, a motley group for one to find himself among, and rather a discouraging one.

On my first Sunday, I baptized three of the crew of the *Unity*, after which I

made an attempt to get a congregation together, but to no purpose. I had permission to preach in a yard, several had promised but failed to attend. I spent my time in distributing tracts, and talking to any who would listen to me, both civilians and troops (most of the latter are Catholics), but an awful indifference to eternal things pervades the minds of the people. On the following Sunday, I baptized two more of the crew, thus having all on board "Mormons," except the chief mate. On Wednesday evening following, being our usual meeting night, I organized a Branch, which I named the "*Unity*" Branch of the Church of Jesus Christ of Latter-day Saints," consisting of one Elder, one Priest, one Teacher, one Deacon, and seven members; all rejoicing in the Spirit of God, and bearing faithful testimonies.

I waited on a Mr. Charron, the venerable of the order of Free Masons, to see if I could obtain the lodge to deliver a lecture or lectures in, but failed. I was informed by that gentleman, after he had laid the subject before the order, that I could not obtain it at any price; so having failed in that and other attempts, I determined to take my stand in the most public place I could find. Accordingly, on Sunday, July 24, I, for the first time, proclaimed in a public manner the Gospel of salvation to the inhabitants of this place. Brothers Haynes and Grubb bore testimony, for I was determined that all should be established in the mouth of two or three witnesses. On the two following Sundays we attended at the same place, and although I spoke for at least one hour and a half upon each occasion, until I was quite hoarse, and even invited any present to ask questions, but, excepting a remark by one, who said, "We have had enough of that," nothing was spoken by them. I had been portraying the judgments which were about to fall upon the nations; and had made reference to those which had already been among the inhabitants of that island, viz., cholera, &c. The people would politely take the tracts we offered, and some would as politely return them. I certainly found the devil very polite there, if he had been otherwise I should have had hopes of doing some good. The English residents are afraid of their situation, and the French care nothing at all about salvation; but still I trust that the seed sown in faith will ger-



animate in the due time of the Lord. I baptized one young man, a private in the 5th Regiment.

After two months labour, with little or no apparent success, I felt to leave to dead and dark a place, and return again to my wife and little ones, whom I found in good health and spirits, as also the Saints. We arrived at this port on the 23rd of September. During this, my

first mission, I have learned something of my own nothingness, and the Lord's goodness in sustaining me while preaching the Gospel, without purse or scrip.

The Saints here all join in love, prayer, and faith for you, and all the Priesthood, and faithful throughout the world.

I am, beloved brethren, yours, in the new and everlasting covenant.

G. W. KEESEAW.

## HOME CORRESPONDENCE.

## LONDON CONFERENCE.

35, Jewin Street, City, London,  
February 10, 1857.

President O. Pratt.

Dear Brother.—Thinking you would be glad to hear officially of the condition of the London Conference, I have concluded to present you with a few items in relation to our doings and prospects.

The Saints feel well, and are active in the discharge of their duties. The recent visit of yourself, Presidents Benson and Little, with many others, have greatly increased our stock of faith and energy; and we anticipate a glorious future with respect to increased enjoyment of the Holy Spirit, and the spread of the work.

Having travelled considerably in England, I must say, that I have not, at any time, met with a more faithful, obedient, and united Priesthood than those of this Conference. I love them, because they are always ready to carry out the instructions given to them.

Our concentrated position as a Conference, enables us, most effectually, to receive the benefits of the teachings of any of the visiting servants of God. This was truly realized at the late visits of yourself and counsellors. Our Conference is divided into several districts, each having a central Branch, with a commodious hall, so that upon very short notice, we can assemble the Saints together from each of these respective districts: thus many of the Saints have had the pleasure of listening to the cheering discourses of visitors.

The long visit of President Benson in our midst, and his constant labours in visiting different parts of the Conference with his life-giving and spirited discourses, have been the means of giving

new life to the lukewarm, and additional strength to the good Saints, and we feel indeed grateful that such a man has been enabled to spend so much time with us.

Each of the districts which I have referred to is presided over by a Travelling Elder, who holds a monthly Priesthood Meeting for the transaction of business, receives reports, &c., at which such counsel is imparted as circumstances require. In addition to this, all who hold the Priesthood in the Conference meet in council once a month, and the Presidents of Branches once in six weeks. Thus we are enabled to put before the people, without much delay, every measure advised by legal authority.

We have already received 30,000 tracts from Liverpool, which we have neatly covered according to the instructions given in the *Star*. The greater part of them are now in circulation, and the balance will be shortly. The circulation of these tracts is creating quite an interest. We have already baptized some who were convinced of the necessity of obedience to the Gospel, through perusing them. Thus the Lord is working with His servants, and extending the Latter-Day Kingdom.

About a year ago our "Deposit Fund" was introduced, under the direction of Elders Dunbar and Ross, for the purpose of enabling the Saints to accumulate their small savings, with a view to their emigration. The Saints have availed themselves of this privilege, and have paid over three hundred and seventy-six pounds, which has been duly transmitted to Liverpool. A number have already emigrated by this means. I will add, that this amount has been principally made up of the small savings of the poor.

The law of tithing has been received, and is practised by the mass of the Saints, and we are endeavouring, by the help of the Lord, to have this with the paying Conference.

Our General Book Agency is in a prosperous condition; besides sustaining itself with our heavy rent and taxes at Jewin-street, it has assisted in paying off old debts. Elder Harrison has attended to this department of our office business to our entire satisfaction.

In closing, I will say I take great pleasure in labouring under the wise and judicious counsels of Pastor Ross, who is a continual blessing and a father to us all. I have felt my weakness in attending to the various duties devolving upon me in this great Conference, and have realized the benefit of having instructors in the Lord—the willing and united aid of the Elders associated with me—and the necessity of living to us to have the influence of the Holy Spirit to guide me in all my administrations.

The necessity of a *Reformation* has been laid before us by brother Benson. It is spreading on all hands, and we feel like preparing ourselves for any future counsel that may be given us, and to live and practise our holy religion, regardless of the opposing powers of this superstitious generation.

Praying God to bless you, I am, dear brother, yours truly,

WM. BUDGE.

#### STAFFORDSHIRE CONFERENCE.

4 Albert Street, Burslem,

February 10, 1857.

President Pratt.

Dear Brother—Permit me in closing my labours in this land, to trouble you with a short account of my mission.

At a special Conference held at Great Salt Lake City, in the month of August, 1853, I was appointed on a mission to Europe, and on the 6th of the following September I started. I was 44 days on the Plains, 44 days in the States, and 44 days on the water from New York to Liverpool, at which place I landed, on the evening of the 15th January, 1854.

According to appointment by brother Samuel W. Richards, I went to the Southampton Conference, to labour under the Pastoral charge of Elder James G.

Willis. I remained under his direction, and laboured with great pleasure and satisfaction in that and the Dorsetshire Conference, for nearly two years, being most of the time, in the Southampton Conference.

I wish to say here that though I left my father in Zion, his absence was compensated to me in the presence, care, and instructions of Pastor Willis.

Being appointed to succeed Elder W. G. Young in the Presidency of the Staffordshire Conference, at the end of the year 1855, I left the Dorsetshire Conference, in which I was then labouring, and went to the appointed field, where I now am.

Though my predecessor had done a good work, I found there still remained much to do, and I took hold, with Pastor Muir, to do the work which laid before us. We have ever been one in our movements, and he has been like a father to me; he has been more indulgent than I could have desired.

At our first Conference, in the presence, and under the direction of Elders D. Spencer, W. G. Young, and William S. Muir, the law of tithing was adopted and sustained by a unanimous vote. I can bear my testimony, as also do many others, that it has done good in this Conference. It has continued as a law ever since, and has enabled us to defray all Conference expenses, to pay off many old debts, and to contribute a considerable sum to the Temple Offering, and a little to the Emigration Fund, besides a few pounds towards my emigration.

By our Statistical Report you will see that many have been cut off, but it was necessary, and I am satisfied that more pruning will yet have to be done.

During the past year we have only baptized 41, although tract distributing, and preaching in the open air, as well as in our Chapels, have been entered into with energy. A large share of those baptized were baptized during the last quarter. This seemed to be the result of the lectures that were delivered here. We had a number of lectures announced and delivered in various parts of the Conference, and in some places they were very well attended, and much interest was manifested. Upon the whole, considering everything, I am pretty well satisfied, and though we may not have done as great a work as some, yet I feel